Hadhrat Abu Zar Gifari (Radiahallahu Anhu)

Hadhrat Abu Zar Gifari was a high ranking Sahabi. His name was Jundul and Abu Zar was his tribal name. He had an extremely close relationship with Rasulullaah (Sallallahu alayhi wasallam) and had tremendous love for him. At times, whilst narrating Ahaadith he used to refer to Nabi (Sallallahu alayhi wasallam) as "Khalili" (my friend). He was from the tribe of 'Gifari'. Once Nabi (Sallallahu alayhi wasallam) made duaa (supplication) for Abu Zar (Radiahallahu Anhu) with the words " Allaah forgive the tribe of Gifar" and he stated that I did not say this, but Allaah says.

Many great virtues have been mentioned regarding this Ahaadith. In one Hadith, Nabi (Sallallahu alayhi wasallam) said: "Above the surface of the earth and under the sky, there is no one more truthful than Abu Zar" [Tirmidhi].

In one Hadith Nabi (Sallallahu alayhi wasallam) says:"Definitely Allaah, the Blessed, the Lofty, has informed me that He loves four persons and he has ordered me to give special attention to these four persons. The people inquired as to whom these four were. He answered that Ali was amongst them, Ali is amongst them, Ali is amongst them (and he repeated it in this manner three times) (second) Abu Zar, (third) Miqdaad and fourth Salmaan. He then repeated this once again. Allaah has ordered me to love them and I have been informed that Allaah loves them. [Tirmidhi]

Hadhrat Ali Muratza (Radiahallahu Anhu) narrates that Rasulullaah (Sallallahu alayhi wasallam) said:"Definitely every Nabi had 7 high rankings, specially chosen companions who used to stay with him . I have been given fourteen such companions amongst whom is Abu Zar. [Tirmidhi].

##

Islaam

Hadhrat Abu Zar Gifari (Radiahallahu Anhu) was about the fourth or fifth person to become a Muslim. His acceptance of Islaam is extremely interesting. At first, he sent his brother to Makkah-tul-Mukarramah to find out about the person who was claiming to have received Wahy - (revelation from on High). He instructed his brother to listen to him attentively and to report back. His brother did as he was told and on his return, he reported to Abu Zar(R.A.) that the claimant of Nabuwwat teaches good habits and excellent conduct. " I have listened from him such words that does not belong to poets or fortune tellers". Abu Zar (Radiahallahu Anhu) was not satisfied with only this and he decided to go to Makkah-tul-Mukarramah himself. Upon reaching Makkah-tul-Mukarramah he sat in the Masjid-e-Haraam. At this time there was a great animosity for those who had accepted Nabi (Sallallahu alayhi wasallam) and also for those desirous of meeting Rasulullaah (Sallallahu alayhi wasallam) . Therefore, he did not inquire from anyone about the claimant of Nabuwwat. Soon, night set in and Hadhrat Abu Zar (Radiahallahu Anhu) lay down to rest. Allaah Ta'aala planned it such that Hadhrat Ali (Radiahallahu Anhu) passed by and noticed this foreign wayfarer. Hadhrat Ali (Radiahallahu Anhu) took Hadhrat Zar (Radiahallahu Anhu) home and after feeding him asked him to stay. Hadhrat Abu Zar complied. All this time, Hadhrat Abu Zar (Radiahallahu Anhu) did not know that Hadhrat Ali (Radiahallahu Anhu) was a Muslim and a close relative of Muhammad (Sallallahu alayhi wasallam), so he (Abu Zar) did not inquire anything because he was not sure whether Hadhrat Ali (Radiahallahu Anhu) was amongst the opposition or not.

Hadhrat Abu Zar (Radiahallahu Anhu) spent the night at the house of Hadhrat Ali (Radiahallahu Anhu). In the

morning, he returned to the Masjid-e-Haraam. That day and night passed in the same way as before and he could not meet Muhammad (Sallallahu alayhi wasallam). Hadhrat Ali (Radiahallahu Anhu) passed that way again.

Upon seeing Hadhrat Abu Zar he thought that the purpose of this foreign person's journey has not been fulfilled, so he should host him again. Once more he took him (Abu Zar) home, fed him and made him sleep. On the break of dawn Abu Zar (Radiahallahu Anhu) returned to the Masjid-e-Haram and once again he did not disclose to Hadhrat Ali (Radiahallahu Anhu) the purpose of his journey. The same thing happened on the third day in Makkah-ul-Mukarrmah, and he spent the third night also with Hadhrat Ali (Radiahallahu Anhu).

Finally on this third day, Hadhrat Abu Zar (Radiahallahu Anhu) explained his purpose of coming to Makkah-tul-Mukarramah to Hadhrat Ali (Radiahallahu Anhu). Hadhrat Abu Zar (Radiahallahu Anhu) said:"If you promise to provide an honest reply to my question, then I will state it?" Hadhrat Ali (Radiahallahu Anhu) promised to do so. Hadhrat Abu Zar (Radiahallahu Anhu) continued:" I have been informed that in this city there is a person by the name of Muhammad (Sallallahu alayhi wasallam) who lays claim to Nabuwaat and invites all." Hadhrat Ali (Radiahallahu Anhu) declared it to be totally correct and said" In the morning I will take you to him. You must follow me in such a manner that the on-lookers do not perceive that your are following me and that you are with me, because you may be in danger if they do. I will stall to set my shoes right if I fear danger. In that case you should proceed ahead and do not focus your attention in my direction. When I overtake you, then follow me again. In this manner, both of us will reach Muhammad." In the morning, Hadhrat Abu Zar (Radiahallahu Anhu) reached the court of Rasulullaah (Sallallahu alayhi wasallam) with Hadhrat Ali (Radiahallahu Anhu). Upon hearing the discourse of Nabi (Sallallahu alayhi wasallam),Hadhrat Abu Zar (Radiahallahu Anhu) entered the fold of Islaam. Nabi (Sallallahu alayhi wasallam) told him:"Now return to your tribe and invite them to Islaam. When you hear that we are safe from the enemies and that many have become Muslims, then you can come (to Makkah)."

##

Harmed on Raising the Words of Truth

Hadhrat Abu Zar (Radiahallahu Anhu) was very brave and fearless. Even before accepting Islaam, his valour, courage and fearlessness were famous. Because of these exceptional qualities, he did not consider it correct to return silently to his tribe after accepting Islaam. Thus, in the court of Rasulullaah (Sallallahu alayhi wasallam), he proclaimed, "I am not going just yet. I swear by that Being in whose hands my life is, that I will proclaim this Kalima loudly in front of the Mushrikeen." Saying this, he proceeded to the Musjid-e-Haraam and in a loud voice he read:"(.................arabic............arabic)"

The Mushrikeen of Makkah did not have any patience or forbearance when it came to listening to statements of this nature. They thus broke loose on Hadhrat Abu Zar (Radiahallahu Anhu) and beat him up nearly to death. They only stopped when the uncle of Nabi (Sallallahu alayhi wasallam), Hadhrat Abbaas (Radiahallahu Anhu) who at that stage was not a Muslim, lay on top of Hadhrat Abu Zar (Radiahallahu Anhu). Hadhrat Abbaas reprimanded them saying:"May you be confounded. Do you not know that he (Hadhrat Abu Zar (Radiahallahu Anhu) belongs to the tribe of Gifaar, which is on the road to Syria (Shaam). If he dies your trade will stop." The next day Hadhrat Abu Zar (Radiahallahu Anhu) again reached the Masjid-e-Haram and recited the Kalima-e-Shahadah aloud. The Mushrikeen exploded just as they had done the day before and again they did not stop until Hadhrat Abbaas arrived and lay on Hadhrat Abu Zar (Radiahallahu Anhu) to save his life (Bukhari). Hadhrat Abu Zar (Radiahallahu Anhu) did not disobey Nabi (Sallallahu alayhi wasallam) by not proceeding directly to his tribe, because the statement of Nabi (Sallallahu alayhi wasallam) was an act of affection and the act of Hadhrat Abu Zar (Radiahallahu Anhu) was an act of intense enthusiasm for proclaiming the truth. Why not bear the difficulties when the master Hadhrat Muhammad(S.A.W.) is doing so himself?

The event of the beating of Hadhrat Abu Zar (Radiahallahu Anhu) is recorded in "Hayatul Auliya". Hadhrat Abu Zar (Radiahallahu Anhu) says that he remained in the company and service of Hadhrat Muhammad (Sallallahu

alayhi wasallam) for some days until he had taught him properly about Islaam and he read a portion of the Qur'aan. He says: " One day it so happened that I said to Rasulullaah (Sallallahu alayhi wasallam) that I desire to make known my Deen". At this, he replied:"If you do so, we fear that your may be killed." I said:"Whatever happens, I will definitely do so. Even if I have to wash my life off my hands, I will surely do so." On hearing this Nabi (Sallallahu alayhi wasallam) maintained silence and I reached Masjid-e-Haraam to find the Quraish sitting in a group and talking. I recited

(Arabic) aloud in front of them. The Mushrikeen then exploded upon me and crowded together while beating me up. They beat me to such an extent that I thought for certain I was dead. I was soaked in blood like a 'red idol '. When I recovered consciousness, then I presented myself to Rasulullaah (Sallallahu alayhi wasallam). On seeing my condition, he said:"Did I not prohibit you?" I stated that in my heart there was urge to expose the truth and now it was fulfilled. After this I remained in the service of Rasulullaah (Sallallahu alayhi wasallam) until one day he said:" Go, go to your tribe, when you are informed that there is no danger, then come back."

##

Return to the Tribe

Hadhrat Abu Zar (Radiahallahu Anhu) obeyed Rasulullaah (Sallallahu alayhi wasallam) and returned to his tribe. After the battle of the Trench he came to meet Rasulullaah (Sallallahu alayhi wasallam) (Mishkaat).

###

Thirst for Ilm (Knowledge)

Hadhrat Abu Zar (Radiahallahu Anhu) was entirely enthusiastic in seeking Ilm and repeatedly questioned Rasulullaah (Sallallahu alayhi wasallam) about something or the other. Once he enquired: "Ya Rasulullaah (Sallallahu alayhi wasallam), what has been written in the Scripture of Abraham (Radiahallahu Anhu)?" Nabi (Sallallahu alayhi wasallam) replied, "In it were all similutudes. " (examples) "O ruling Kings (the world that has been given to you) you have been placed in an examination. And (the things of the world) are deceiving. I have not sent you (to the world) to amass and horde wealth upon wealth. But I have sent you (to save the oppressed from oppression and to retain their rights from the oppressor) so that you prevent the duaas of the oppressed from reaching ME, for I do not reject the duaas of the oppressed even if it be from the kafir (disbeliever) and (this is also written in the scriptures of Abraham (A.S.)

It is necessary for the intelligent person that as long as he is sane to (stipulate in the Day and Night) one time for supplications, for stock-taking of the Nafs , for pondering over the creation of Allaah, the Lofty. One should also spend on the necessities of life i.e. eating, drinking (amongst these scriptures it is written). The intelligent should only journey for 3 purposes : (1) to obtain the Aakhiraat. (2) to earn so that the need of the world is fulfilled. (3) for permissible pleasure. (In these scriptures there is also):

It is necessary for the intelligent person that he should be watchful over his time, concerned about rectifying his condition, control his tongue. It is also stated that he who takes stock of his speech will move his tongue less and will open his mouth only due to necessity.

Hadhrat Abu Zar (Radiahallahu Anhu) enquired from Rasulullaah (Sallallahu alayhi wasallam) as to what was written in the scriptures of Musa (A.S.) . He replied:" All things pertaining to lessons (e.g.) I am surprised that one who knows about the certainty of death is happy; I am amazed at one who knows of the certainty of the existence of Jahannam (hell) and still laughs. (although he is NOT certain of being saved from hell), I am astonished at the one who knows about the certainty of Taqdeer (fate) and places his life in difficulty (and runs

hither and thither in pursuit of the world). I am astonished at the one who has seen the world and seen the revolution (changes) of the world and still stays in tranquillity in this world. I am amazed at the one who is certain about accountability and still does not act for (the Aakhiraat).

Hadhrat Abu Zar (Radiahallahu Anhu) received the answers to these questions, then he requested some advice from Rasulullaah (Sallallahu alayhi wasallam). Rasulullaah (Sallallahu alayhi wasallam) said:" I advise you to fear Allaah for Taqwa(piety) is the root of all your work."

Hadhrat Abu Zar (R.A.) asked for more and Rasulullaah (Sallallahu alayhi wasallam) said:" Recite the Qur'aan and make the Zikr of Allaah, the Affectionate, through which there will be 'Nur (light) in the earth and treasury in the skies for you."

Hadhrat Abu Zar (Radiahallahu Anhu) asked for yet more advice.
Rasulullaah (Sallallahu alayhi wasallam) said:"Abstain from laughing a lot because the heart dies and the Nur (light) from the face goes away because of this."

Hadhrat Abu Zar (Radiahallahu Anhu) asked for more, and Rasulullaah (Sallallahu alayhi wasallam) said:"Engage in Jihad, for this is the monasticism of my Ummat."

Hadhrat Abu Zar (Radiahallahu Anhu) asked for more and Rasulullaah (Sallallahu alayhi wasallam) said :" Love the poor and sit with them."

Hadhrat Abu Zar (Radiahallahu Anhu) asked for more and Rasulullaah (Sallallahu alayhi wasallam) said:"Concerning the things of this world look at those who have less than you and do not let your vision reach those above you. By doing so you will not appreciate the boons which Allaah has blessed you with".

Hadhrat Abu Zar (Radiahallahu Anhu) asked for more and Rasulullaah (Sallallahu alayhi wasallam) said:" Speak the truth even if it be bitter."

Hadhrat Abu Zar (Radiahallahu Anhu) asked for more and Rasulullaah (Sallallahu alayhi wasallam) said:" You must be so aware of your own faults that if it appears in others then you will not expose it, and your own faults should not make you angry when you notice it in others. For you to be in error, it is sufficient that people know of its presence in you, and become estranged from your faults, and those evils in which you are involved in when you see in others then display displeasure. (Targeeb from Ibn Hibban and Hakim).

Hadhrat Abu Zar (Radiahallahu Anhu) says,:" After this Nabi (Sallallahu alayhi wasallam) hit my chest with his hand and said,' Oh Abu Zar ! There is nothing equivalent to planning in intelligence and there is no Taqwaa equivalent to abstaining from those things which Allaah has prohibited, and there is no nobility equivalent to good character'". (Targeeb from Ibn Hibban and Hakim).

There were also times when Rasulullaah (Sallallahu alayhi wasallam) used to voluntarily advise Hadhrat Abu Zar (Radiahallahu Anhu). Once he addressed Hadhrat Abu Zar (Radiahallahu Anhu)

(Arabic)
"You are not superior to any black or red except if you excel in Taqwa." (Mishkaat)

Once Hadhrat Abu Zar (Radiahallahu Anhu) asked:"Oh Rasulullaah (Sallallahu alayhi wasallam), you did not appoint me to any post?" Rasulullaah (Sallallahu alayhi wasallam) hit his shoulder with his hand and said,"Oh Abu Zar , You are weak and the post is a trust (one has to do total justice to its responsibilities and this cannot be done by everyone). On the Day of Qiyamaat, the one who had the post will be humiliated and regretful.

However, if someone fulfilled all the responsibilities of the post properly then he will be saved from humiliation and regret." (Muslim).

Hadhrat Abu Zar (Radiahallahu Anhu) says that at one time Rasulullaah (Sallallahu alayhi wasallam) repeated the following for six days:

"O Abu Zar , understand well what I am (in future) saying to you."
On the seventh day, Rasulullaah (Sallallahu alayhi wasallam) said "I advise you to fear Allaah both externally and internally. The next advice is that when you sin, then do some good also, (so that the sins are removed). Do not ask of anyone anything, even if your whip falls down(then do not ask anyone to retrieve it, but dismount and retrieve it yourself). And do not keep anyone's trust, and do not judge between two persons (to divide decisively between two people is not the work of all)." (Ahmed)

Hadhrat Abu Zar (Radiahallahu Anhu) says: "My friend (Rasulullaah (Sallallahu alayhi wasallam) ordered me to do seven things:
(1) Aid the poor and stay near them.
(2) Look at those (compare yourself with those)who have less than you and not at those who have more than you.
(3) Behave well with relatives even if they cut relationship with you.
(4) Do no ask anything from anyone.
(5) Speak the truth even if it be bitter.
(6) Do not fear the one who reproaches Allaah.
(7)Read. .... abundantly because these words are from the treasury below the "arsh". (Mishkaat).

Whatever advices Hadhrat Abu Zar (Radiahallahu Anhu) learnt from Nabi (Sallallahu alayhi wasallam), he acted upon them diligently. Imraan bin Khattaan says: "I presented myself in the service of Hadhrat Abu Zar (Radiahallahu Anhu). I saw him sitting alone in the Masjid wearing a black shawl". I enquired of Hadhrat Abu Zar (Radiahallahu Anhu) "Why this seclusion?". He replied ," I have heard from Rasulullaah (Sallallahu alayhi wasallam) that it is better to sit alone, than with bad people; and it is better to sit alone, than with good people; and it is better to say good than to be silent; and it is better to be silent than to uttter bad things (words)". (Mishkaat).

Once Nabi (Sallallahu alayhi wasallam) informed Hadhrat Abu Zar (Radiahallahu Anhu): "I know of such an Ayat that if the people act upon it, then it will be sufficient for them".
(Arabic)

"Those who fear Allaah, for them Allaah will make a road for their removal from narrowness and will provide for them "rizk" (sustenance) from (such a source) where they did not even think or (expect)". (Surah Talaq 1st Ruku)

Once Nabi (Sallallahu alayhi wasallam) advised him, " Abu Zar, when you cook curry, then put more water in it, and think about the neighbours so that you can distribute it to them." (Mishkaat).

Hadhrat Abu Zar (Radiahallahu Anhu) once went with Rasulullaah (Sallallahu alayhi wasallam) out of Madinah to the jungle area. It was winter and the trees were shedding their leaves. Rasulullaah (Sallallahu alayhi wasallam) held two branches of a tree and shook them . The leaves began to fall in abundance. Rasulullaah (Sallallahu alayhi wasallam) called Abu Zar who replied that he was present. Rasulullaah (Sallallahu alayhi wasallam) said," Verily, when a Muslim performs Salaat for the pleasure of Allaah, then his sins fall off just as

these leaves fell off the trees." (Ahmad).
Once Nabi (Sallallahu alayhi wasallam) gave him a slave and advised him to treat him well. Hadhrat Abu Zar (Radiahallahu Anhu) accepted the slave and freed him. Later that same day, Nabi (Sallallahu alayhi wasallam) enquired of him as to what had become of the slave, Abu Zar said,"You advised me to treat him well, so I freed him." (Bukhari).

Hadhrat Abu Zar (Radiahallahu Anhu) also narrates that once Nabi (Sallallahu alayhi wasallam) asked him whether he knew where the sun goes after it sets. He replied that Allaah and his Rasul knew best. Upon this Rasulullaah (Sallallahu alayhi wasallam) said, "Definitely it moves on until it reaches under the "arsh" and prostrates (unto Allaah) and then seeks permission to rise again (as normal) and it is given permission to rise again. It will continue in this manner until one day it will prostrate and its prostration will not be accepted. It will seek permission to rise (from the East) and permission will not be granted. It will be told to go back from where it came. Then it will return, rising from the west. Rasulullaah (Sallallahu alayhi wasallam) then said ,"This is the meaning of (leave 1 P 20) that it will go to its destination and then rise from the west". He also said that its destination was under the "arsh". (Mishkaat).

Effort to Understand the Hadith

Whatever Hadhrat Abu Zar (Radiahallahu Anhu) heard from Rasulullaah (Sallallahu alayhi wasallam), he used to make an effort to understand it properly. He (Hadhrat Abu Zar (Radiahallahu Anhu)) once said," I presented myself to Rasulullaah (Sallallahu alayhi wasallam) and observed him sleeping while covered in a white cloth. (I went back and returned after a little while) . Rasulullaah (Sallallahu alayhi wasallam) was awake. I presented myself in his service. Nabi (Sallallahu alayhi wasallam) then said," That servant who says,"Laa ilaaha illallaah" (who accepts Allaah as Rabb and accepts His Deen and accepts Rasulullaah (Sallallahu alayhi wasallam) and all the Islaamic beliefs) and dies with this belief, then he will definitely enter Jannat. (Since the reciters of the Kalimah are not always practical and some even commit major sins this was not understood). Hadhrat Abu Zar (Radiahallahu Anhu) enquired: "Will the reciter of the Kalimah enter Jannat even if he commits adultery and steals?". Rasulullaah (Sallallahu alayhi wasallam) said,"Yes, even if he commits adultery and steals."

I (Abu Zar) repeated,"Even if he commits adultery and steals?"
Rasulullaah (Sallallahu alayhi wasallam) said,"Yes, even if he commits adultery and steals."
I (Abu Zar) repeated for the third time,"Even if he commits adultery and steals?"
Rasulullaah (Sallallahu alayhi wasallam) said,"Yes, even if he commits adultery and steals, under all conditions he will enter Jannat. It will happen even when the nose of Abu Zar is rubbed into the soil." (Bukhari and Abu Naeem).

Hadhrat Abu Zar (Radiahallahu Anhu) could not accept that a person can go to Jannat after committing adultery and stealing. That is why he repeatedly posed the question and when the answer was given twice to Abu Zar, then Nabi (Sallallahu alayhi wasallam) said, while answering for the third time that,"even if the nose of Abu Zar is rubbed into the soil."According to Arab usage this metaphor is used when the questioner and answerer differ on an issue or when the questioner does not want that which is to happen, to happen. When Nabi (Sallallahu alayhi wasallam) said those words then Hadhrat Abu Zar (Radiahallahu Anhu) stopped his questioning . Hadhrat Abu Zar (Radiahallahu Anhu) loved this metaphor so dearly that whenever he narrated this Hadith he repeated it fondly. (Bukhari).

Rasulullaah (Sallallahu alayhi wasallam) meant that when there is Imaan in the heart then definitely the person will go to Jannat , even if one committed such major sins as adultery or stealing. In this case, however, one will have to face the punishment of the sins ,but eventually one will definitely go to Jannat.

##

Pondering

Hadhrat Abu Zar (Radiahallahu Anhu) pondered constantly over Salaat and Fast. After his demise, someone asked his mother,"Inform us about the condition of Hadhrat Abu Zar (Radiahallahu Anhu)" . She said,"He was in deep thought throughout the day."(Hulatul awlia). The Qur'aan has classified those who ponder over the creation of the skies and earth as "ulul albab'(i.e. the intelligent).

##

Companionship with Himself

Hadhrat Abu Zar (Radiahallahu Anhu) used to work on his Nafs (self) and gave it rest also.

Once he sought a place to sleep. Someone asked, "Abu Zar, What do you desire?" He replied ,"A place to sleep. This, my Nafs, is my conveyance. If I do not rest it, then I will not reach the desired destination". (Hulatul Aulia).

Concern of the Aakhiraat and Abstinence

Hadhrat Abu Zar (Radiahallahu Anhu) was extremely concerned about the Aaakhirat and not greatly inclined towards the world. He was always engrossed in sending good actions and choice goods for the Aaakhirat. Nabi (Sallallahu alayhi wasallam) had classified him as ascetic as Hadhrat Isa bin Marayam (Radiahallahu Anhu) (Mishkaat).

Once Rasulullaah (Sallallahu alayhi wasallam) asked Hadhrat Abu Zar (Radiahallahu Anhu),"O Abu Zar, do you regard that person who has more wealth as rich? " Hadhrat Abu Zar (Radiahallahu Anhu) replied,"Yes." Rasulullaah (Sallallahu alayhi wasallam) asked,"Do you regard that person who has little wealth as poor?." Hadhrat Abu Zar (Radiahallahu Anhu) replied,"Yes". Rasulullaah (Sallallahu alayhi wasallam) said," In reality, the wealthy enjoys the wealth of the heart and the poor is the one who suffers from the poverty of the heart." (Tarqheeb).

Later, as a result of his constant presence in the companionship of Rasulullaah (Sallallahu alayhi wasallam), he became a "Zahid"(one whose heart was detached from the world). He regarded the keeping of excess (more than necessary) as being bad and detrimental for the Aakhirat. He wanted others to take heed and not to gather wealth. He should not accept wealth when it was sent to him from anywhere.

Once Hadhrat Abu Zar (RA) presented himself in the presence of Rasulullaah (Sallallahu alayhi wasallam) who was sitting under the shade of the Kaabah. When Nabi (Sallallahu alayhi wasallam) saw Hadhrat Abu Zar (Radiahallahu Anhu), he said:"Those people are in ruin by the oath of the Rabb of the Kaabah." Hadhrat Abu Zar (Radiahallahu Anhu) enquired: "May my mother and father be sacrificed for you, who are your referring to?".Rasulullaah (Sallallahu alayhi wasallam) said,"Ruined are they who have excessive wealth, except that wealthy person who spends from the front, the back, the right and the left (in large quantities in the path of Allaah) but such (persons) are few." (Bukhari and Muslim).

Once Nabi (Sallallahu alayhi wasallam) came out, holding the hand of Hadhrat Abu Zar (Radiahallahu Anhu) and said, "O Abu Zar, Do you know that lying before us (after dying and accountability) is a steep valley . Only those who have no burden (load) will be able to climb it". On hearing this, one person questioned,"Am I one with a load or without a load?"Rasulullaah (Sallallahu alayhi wasallam) enquired,"Do you have a day's food with you?" The person replied that he had food for that day and for the next. Rasulullaah (Sallallahu alayhi wasallam) asked,"Does the neighbour also have this?". The person replied "No." Rasulullaah (Sallallahu alayhi wasallam) then said,"If you have food for three days, then you are one with a load." (Tarqheeb from Tabrani).

Hadhrat Abu Zar (Radiahallahu Anhu) constantly listened to the advice of Rasulullaah (Sallallahu alayhi wasallam), observed his lifestyle and his life of abstention. He therefore became weary of wealth and his heart was not inclined towards wealth.

Habib bin Muslima (who was the governor of Syria at that time), sent three hundred 'ashrafiyya' for Hadhrat Abu Zar (Radiahallahu Anhu) to use for his needs. Hadhrat Abu Zar (Radiahallahu Anhu) told (the messenger) to take the money and return it with the remark :"Did he not find anyone besides us (to use the wealth) and be deceived

about Allaah?. We have shelter (a little house) in which (at the times of cold and heat) we hide, and a few goats which provide milk in the evening and a maid is present to serve where necessary. I fear to take anything besides these". (Hila Abu Na'eem).

Once Hadhrat Abu Zar (Radiahallahu Anhu) came to Hadhrat Uthman (Radiahallahu Anhu) and stated that he wanted to go and live in “Rabza”. At that time, Hadhrat Uthman (Radiahallahu Anhu) was the Amir and it was necessary to take his permission. Hadhrat Usman (Radiahallahu Anhu) said, "You may go and we will give you some camels (from the baitul-mal). On hearing about this Hadhrat Abu Zar (Radiahallahu Anhu) said," I have no need for that. A few goats are sufficient for Abu Zar." After this, he rose to go and said, "You attach yourself to your world, leave us to make Ibadaat of our Rabb and to tread on Deen." (Ibid) Although Sahabah had differences, they still respected and honoured each other. Hadhrat Abu Zar (Radiahallahu Anhu), who did not need the wealthy, came to Hadhrat Usman (Radiahallahu Anhu) to seek permission to leave while Hadhrat Usman (Radiahallahu Anhu) fulfilled his responsibility by offering aid from the Baitul-Mal).

Once someone said to Hadhrat Abu Zar (Radiahallahu Anhu),"Why do you not obtain property like so and so does." On hearing this Hadhrat Abu Zar (Radiahallahu Anhu) said: "What will I do upon gaining wealth. One gulp of water or milk and one handful of wheat is sufficient for me.". (Ibid)

A person sent some expenditure for Hadhrat Abu Zar (Radiahallahu Anhu), who remarked,"We have some goats whose milk we drink, and a few donkeys which we load and ride and a maid who serves us and some clothing for need (at the time of cold and heat).Now tell us what (else) is our need? I fear that by keeping more things of the world than necessary, there will be accountability". (Ibid).

Hadhrat Abu Zar (Radiahallahu Anhu) also said that the one possessing two Dirhams will be questioned more that the one possessing one Dirham. (Ibid) He also said,"The day Allaah created me, he should have created me a tree which should have been cut and the fruits eaten". (He was worried about being a human being because a tree will not be accountable whereas the human is one who is worried about accountability).

A person (from the tribe of Bani Sulaym) requested that Hadhrat Abu Zar (Radiahallahu Anhu) should take him as his assistant so that he may obtain Hadhrat Abu Zar (Radiahallahu Anhu)'s blessings and companionship. Hadhrat Abu Zar (Radiahallahu Anhu) said,"My friend is he who accepts my words and obeys me.If you are determined to obey, then you may stay." The person asked,"On which matters do you require obedience?"Hadhrat Abu Zar (Radiahallahu Anhu) said,"When I ask you to spend of my wealth then you must spend the best of my wealth." The person accepted this condition and began staying in the service of Hadhrat Abu Zar (Radiahallahu Anhu).

Once a person came to Hadhrat Abu Zar (Radiahallahu Anhu) and stated that some people are living at a certain water place (on the edge of some fountain or pond), were hungry (it will be good to make some arrangements for them). Hadhrat Abu Zar (Radiahallahu Anhu) said to the person from Bani Sulaym,"Bring from amongst my camels, a camel." He went to the camels where he saw one which was excellent and most expensive and which was used for riding. He brought this camel because of the oath he had made to spend the best of Hadhrat Abu Zar (Radiahallahu Anhu)'s wealth. However, the thought crossed his mind that this camel was most useful, and surely another camel will suffice for feeding the poor, so that this camel may be used at another essential time for Hadhrat Abu Zar (Radiahallahu Anhu) and his companions. With this in mind, he left this camel and chose the best one from amongst the others. He took it to Hadhrat Abu Zar (Radiahallahu Anhu) . Hadhrat Abu Zar (Radiahallahu Anhu) said,"You have misappropriated."On hearing this he immediately understood the meaning of "misappropriate". He returned with the most excellent camel tied up.

When the meat of the camel reached the poor people, Hadhrat Abu Zar (Radiahallahu Anhu) asked the person whether he had overlooked the advice (to spend the best wealth) knowingly or forgetfully. He added that if he had done so forgetfully then he was excused. The man replied that he did not do so because he had forgotten. Although he had intended to bring the best camel at first, the thought struck him that this is the most useful

camel and it was required more often. This, he explained, was the reason why he left it and brought another. That was the only reason. Hadhrat Abu Zar (Radiahallahu Anhu) asked whether he had left it solely for his (Abu Zar's) need? He replied that it was so. Hadhrat Abu Zar (Radiahallahu Anhu) said,"Shall I inform you about my day of need? Listen! My day of need will be the day when I am put alone in the hole of the grave. In reality that is the day of need and want." Then he said, "Allaah says (Arabic)

“You cannot reach perfection until you spend (out of that) which you love most.”
This is why I wish to send the wealth which I love most ahead of me so that it accumulates for me." (Durre Mansoor).

Hadhrat Abu Zar (R.A.) also used to say that people have been created for death and they build structures to become deserted, and are greedy for that which is to be annihilated, and neglect that which is to remain forever. Remember that death and poverty (having little) are good things for the one who (truly) understands." (Hilatul Aulia).

Once a person came to Hadhrat Abu Zar (R.A.) and began glancing around his home. Finally he asked," Oh Abu Zar, where are your belongings." Abu Zar (R.A.) replied,"We have an original home where we keep forwarding the best of goods ." The person said, "This, is true but do we not need at least some goods to live in this world." Abu Zar (R.A.) replied," The Owner of this house will not leave us".(so why do we have to keep goods here). (Sifatul Sifaat)

Once Abu Asma (R.A) went to Hadhrat Abu Zar(R.A) while he was staying at Rabza. His wife was seeking to obtain the world from him.
He asked Abu Asma to look at what his wife was trying to make him do. She was impressing upon him to go to Iraq where the people would give him plently of worldly wealth. How can I do such a thing when my beloved Nabi(S.A.W.) has clearly informed me to fear the bridge of Jahannam (in the plains of accountability).It is a slippery road. Those who have many burdens will have difficulty in passing over it. Why must I take this slippery road with a heavy load and land up in the plains of accountability and be prevented from entering Jannat? Is this intelligence? Yes if I can pass this road in such a way that I am able to carry my load and my conveyance is strong . It is even better if I am salvaged from this road altogether."(Targheeb wa Tarheeb).

Hadhrat Abu Zar (Radiahallahu Anhu) also strived to remain in the same condition which Rasulullaah (Sallallahu alayhi wasallam) left him in as far as his wealth was concerned. He tried to maintain himself at the same level. He used to address the Sahabah " On the Day of Qiyamat, I will be seated closest to Rasulullaah (Sallallahu alayhi wasallam)) for I have heard from Nabi (Sallallahu alayhi wasallam) that on the Day of Qiyaamat, the one seated closest to me will be the one who remained in the condition that I had left him . I can see that besides me, all of you have taken something over and above that which Nabi (Sallallahu alayhi wasallam) had left you with." (Ahmed and Tabrani).

##

Always Present in the Court of Rasulullaah (Sallallahu alayhi wasallam)

Hadhrat Abu Zar (Radiahallahu Anhu) always tried to remain in the service of Rasulullaah (Sallallahu alayhi wasallam) . If Nabi (Sallallahu alayhi wasallam) was not present in the Masjid, then he used to go to the house, (as previously mentioned in an event). Rasulullaah (Sallallahu alayhi wasallam) even called for Hadhrat Abu Zar(Radiahallahu Anhu) at times. Abu Zar (Radiahallahu Anhu) narrates that whenever he met Nabi (Sallallahu alayhi wasallam) then they used to shake hands. He says,"Once it so happened that Rasulullaah (Sallallahu alayhi wasallam) sent a person to call me. At that time I was not present in my home. (During the latter era of Nabi (Sallallahu alayhi wasallam)’s life, Abu Zar(Radiahallahu Anhu) became the owner of a house). When I returned , I came to know that Nabi (Sallallahu alayhi wasallam) had called for me. I immediately presented

myself to Nabi (Sallallahu alayhi wasallam), who was seated on the platform. Just as I reached him Rasulullaah (Sallallahu alayhi wasallam) hugged me. The comfort and pleasure I experienced at that moment, was too overwhelming to mention.". (Mishkaat).

##

Bravery and Saying the Truth

Hadhrat Abu Zar (Radiahallahu Anhu) was a very brave and courageous person. In the days of Ignorance, he alone used to practise a secluded life life. When Allaah Blessed him with the wealth of Islaam, his outstanding courage came in use for Islaam.

Once Nabi (Sallallahu alayhi wasallam) told him, "Oh Abu Zar , what will you do when such rulers will usurp the ‘Fai’ (wealth received from the kaafir without Jihaad) and will not give it to others.". Hadhrat Abu Zar (Radiahallahu Anhu) replied," I swear on that Being who sent you with the truth that I will place the sword on my shoulder and go against them in Jihaad until I meet you(die)". Nabi (Sallallahu alayhi wasallam) said, "Shall I tell you of something better?, It is that until you meet me, adopt patience". (Abu Dawood) i.e. do not fight and quarrel , but exercise patience on this irregularity.

This courage of Hadhrat Abu Zar (Radiahallahu Anhu) was used for Islaam and he was outstanding in speaking the truth .In saying the truth he was par excellence.
(Arabic)

He acted well on the above:"Say the truth even if it bitter" and "Do not fear one who reproaches concerning Allaah".

During the era of Hadhrat Uthman (Radiahallahu Anhu), a person came to Hadhrat Abu Zar (Radiahallahu Anhu) and said that those who have been appointed by Hadhrat Uthman (Radiahallahu Anhu) are exceeding the boundaries when collecting the dues. They asked that in view of this, could they not hide the total of their wealth so that they will be saved from the oppression of the collectors. Upon hearing this, Hadhrat Abu Zar (Radiahallahu Anhu) said,"Do not do this, place all the wealth in front of them and ask them to take what is compulsory. Leave those who take unjustly. Whatever has been taken unjustly from you will be present on your scales on the Day of Qiyamaat." A youth from the Quraish who was standing nearby said, "Did not the Ameerul Mu'mineen stop you from issuing of fatawas (legal rulings)?.How dare you rule despite such a prohibition?" Hadhrat Abu Zar (Radiahallahu Anhu) said,"You are my guardian! I take an oath after that Being who holds my life, that even if you hold a sword against my neck before slicing my throat, and I feel like saying anything which I heard from Nabi (Sallallahu alayhi wasallam), I will still say it." (Hilatul Aulia).

Once Hadhrat Abu Zar (Radiahallahu Anhu) went to Hadhrat Uthman (Radiahallahu Anhu) who held a stick in his hand. Hadhrat Uthman (Radiahallahu Anhu) was with Hadhrat Kaab Akbaar (who was a great Alim). Hadhrat Uthman (Radiahallahu Anhu) asked Hadhrat Kaab Akbaar (Radiahallahu Anhu) concerning the large amount of wealth that Abdullaah bin Auf (Radiahallahu Anhu) had left after he had died. Hadhrat Akbaar (Radhiallaahu Anhu) said that if he had fulfilled the rights of Allaah (by collecting the wealth and subsequently leaving it) then there was no problem. On hearing this Hadhrat Abu Hadhrat Abu Zar (Radiahallahu Anhu) was very annoyed and hit Hadhrat Kaab Akbaar (Radiahallahu Anhu) with the stick. Then he said," I have heard Rasulullaah (Sallallahu alayhi wasallam) say that if this (Uhud) Mountain be a mountain of gold and I spend it and its spending be accepted by Allaah and leave some 'Ukiya ' of gold and depart from this world. " After stating this Hadith Hadhrat Abu Zar (Radiahallahu Anhu) asked Hadhrat Isthmian (R) to swear on oath whether he had heard this Hadith from Rasulullaah (Sallallahu alayhi wasallam) or not. After taking the oath three times,Hadhrat Isthmian(R.A.) said,"Yes,I have heard it." (Mishkaaat).

Hadhrat Abu Zar (Radiahallahu Anhu) was of the view that it was permissible to keep a little necessary wealth and goods. He was, however very displeased and abhorred keeping extra wealth. Furthermore, he did not only do so himself but he wanted others to do so as well. He implemented this to such an extent that whenever he sat in any gathering, then the people would rise and disperse and leave him alone. Someone enquired of him as to why the people dispersed when he sat amongst them?
He replied, "I prevent them from leaving a treasury." In reality the fatawa of Hadhrat Kaab Akbaar (Radiahallahu Anhu) was correct. All the Sahaabah and the Tabi' een and the entire Ummat's Fatawa was that which Hadhrat Kaab Akbaar (Radiahallahu Anhu) rendered, but the concept of Hadhrat Abu Hadhrat Abu Zar (Radiahallahu Anhu) was entirely different . He did not accept the storing of wealth from others. While the Sahabah did not reject the Ahadith which Hadhrat Abu Zar (Radiahallahu Anhu) presented, they differed on the obligatory nature of the ruling. According to the Sahabah, to spend all the wealth on others was good and will be rewarded tremendously in the Aakhiraat, but it is not obligatory. If a person fulfils the compulsory rights of the wealth as stated by Shariat and keeps halaal (permissible) wealth, then this is permissible (proper).

###

Enthusiasm to Advice and Lecture

Hadhrat Abu Zar (Radiahallahu Anhu) had a heart filled with enthusiasm to advise that all should focus onto Allaah and be concerned about the Aakhirat. Once he stood near the Kaabah saying,"Oh People, I am from the Gifaar tribe, come and listen to the advice of an affectionate brother." On hearing this, the people surrounded him. He said,"When a person intends to journey, does he not take as much possessions to make him reach his destination with ease".Those present said,"Yes he definitely takes (that much).He continued."Then understand that the journey to Qiyamat is the farthest when compared to all other journeys. For this journey take that which will aid you". Those present asked,"What will aid us?" He replied," Perform Hajj to be saved from the difficulties of Qiyamaat. Fast in the hot days to be protected from the severe heat of that Day. Perform two rakaats (Tahajjud) in the darkness of the night to remove the fearfulness in the Graves".

##

Companionship of Rasulullaah(S.A.W.)

Hadhrat Abu Zar(R.A.) came to Makkah-tul-Mukarramah and became a Muslim. Initially, he remained here for a little while and then returned to his people, as mentioned earlier. After the battle of the Trench, he came to Madinah Munawwarah and presented himself in the court of Rasulullaah(S.A.W.) The battle of the Trench took place in the fifth year of Hijri. Nabi(S.A.W.) stayed in Madinah for a period of ten years. This means that Abu Zar(R.A.) stayed in Madinah for five years. During these five years he attained great knowledge. He enjoyed the company of Nabi(S.A.W.)'s favours , and for many an important time he remained with him, and kept asking him some question or the other. He had no home as such. He slept in the Masjid and was counted as amongst the famous Ashaabe Suffa(People of the Platform).Once Nabi(S.A.W.) came to the Masjid and saw Abu Zar sleeping in the Masjid. He touched him with his feet and asked,"You are sleeping in the Masjid?" He replied,"Yes, I have no other home besides the Masjid." Upon hearing this reply, Nabi(S.A.W.) sat down beside him.

Once Nabi(S.A.W.) saw him sleeping on his stomach. He then touched him with his blessed feet and said,"Oh one, the dwellers of Jahannam sleep like this." In another tradition it is stated that Shaitaan slept like that.

##

His stay in Rabza.

After the demise of Rasulullaah(S.A.W.), (it is not certain whether during the Khilaafat of Hadhrat Abu Bakr(R.A.) or Hadhrat Umar Farooq(R.A.) Abu Zar(R.A.) went away to Syria. He stayed there until Hadhrat Isthmian(R.A.) became the Khalif. In the beginning rule of Syria, there was a difference of opinion regarding the meaning of one aayat with Hadhrat Muaawiyah(R.A.).He therefore complained to Hadhrat Isthmian(R.A.) about Abu Zar(R.A.). Hadhrat Isthmian(R.A.) called Hadhrat Abu Zar(R.A.). When he entered Madinah, people flocked to him from all sides and a large crowd of people gathered around him, even though some of them had never seen him before. When this news reached Hadhrat Isthmian(R.A.) then he said,"Oh Abu Zar, if you wish, you may leave Madinah Munawwarah and go and live in Rabza. In this manner you will still be close to us yet away from the crowds." This is when Abu Zar(R.A.) moved away to Rabza and began living there.

##

Children

Hadhrat Abu Zar(R.A.) did have children but they did not live for long. We learn from certain narrations that one daughter remained alive. Someone remarked about the passing away of his children to which he replied :-

"All Praise for Allaah, who has taken (her) from the world of temporary nature and made (her) a treasure in the permanent world".

##

Death

Hadhrat Abu Zar(R.A.) passed away during the latter part of Hadhrat Isthmian's (RA) Khilaafat in 32 A.H. When the time of his death drew near then his wife began to weep. He asked her why she was crying. She replied ,"I am crying for this reason that I am not able to organise your burial procedure and I do not even have any cloth which I may give as Kafn for you when you die."

He consoled her by saying, "Do not cry. I have heard Rasulullaah(S.A.W.) saying that there is one person from amongst you who will pass away in loneliness and group of pious people will perform his Janaazah." All those people who were in the gathering in which Rasulullaah(S.A.W.) uttered these words have already passed away in some gathering or town" . Since I am the only one left and since I am going to die in loneliness and also that Nabi (S.A.W.) spoke only the truth, definitely a Jamaat will come here. You keep watch over the road and you will see what happens. I take an oath in the name of Allaah that I am not lying nor have I ever lied to anyone." Upon hearing this, his wife said that she does not notice anyone and she cannot understand it. Also the coming and going of the Hajees had stopped. However, she kept a fixed gaze on the road. As she looked, she noticed, in the distance, a group of people coming, like birds swiftly mounted on their conveyances. They came closer and stood before her and asked,"Why are you so worried?" She replied,"Here is a Muslim(who is close to death). You should prepare to bury him. You will be rewarded." They inquired as to who this was. As soon as she told them that it was Hadhrat Abu Zarr(R.A.), they unsaddled their horses and started rushing about saying, "May our parents be sacrificed for Abu Zarr."

Abu Zarr (R) called them and said," Come on in, and let me give you some good news. Regarding you people, Nabi (S.A.W.) has said that a person will pass away in loneliness and a group of pious people will gather to

perform his Janaazah. (Now I am about to leave this world, and you have come.) If there was any such cloth from my clothing which could have been of use to me, then I would have made my Kafn with it. At the moment, I do not have any such cloth with me, therefore you may get me a Kafn, but I take an oath in Allaah's name no person from amongst you should give me a Kafn who was a spy or agent or messenger for any wealthy person. (He said this because he considered anyone who had anything to do with the government as unsuitable and therefore he did not like the Kafn made from their cloth as well). When the people began to consider his words, they realised that besides one young person from the Ansaar, all of them fell in one of the three categories which he had just described. This youth requested that his Kafn should be accepted because he was free from all three categories of people mentioned by Abu Zarr(R.A.). Moreover, he had with him in his bag two pieces of material from his mother. "Of these, I will use one which I am presently using." On hearing this, Abu Zarr(R.A.) said that he was to his liking and his Kafn will be acceptable. (Targeeb from Ahmed and Bazaaz).

In some narrations , it is stated that Abu Zarr(R.A.) made a Wasiyyat that after they bathe and clad him in the Kafn, and they should place him on the road and ask the first group of travellers who come that way, to bury him. This is exactly what the people did. Hadhrat Abdullaah bin Mas'ood(R.A.) passed that way with a group of travellers coming from Iraq, and performed the Janaazah Salaat. Hadhrat Abu Zarr(R.A.) was thus buried in Rabza as well.

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1419-1998.

Whatever advices Hadhrat Abu Zar (Radiahallahu Anhu) learnt from Nabi (Sallallahu alayhi wasallam), he acted upon them diligently. Imraan bin Khattaan says: "I presented myself in the service of Hadhrat Abu Zar (Radiahallahu Anhu). I saw him sitting alone in the Masjid wearing a black shawl". I enquired of Hadhrat Abu Zar (Radiahallahu Anhu) "Why this seclusion?". He replied ," I have heard from Rasulullaah (Sallallahu alayhi

wasallam) that it is better to sit alone, than with bad people; and it is better to sit alone, than with good people; and it is better to say good than to be silent; and it is better to be silent than to uttter bad things (words)". (Mishkaat).

Once Hadhrat Abu Zar (RA) presented himself in the presence of Rasulullaah (Sallallahu alayhi wasallam) who was sitting under the shade of the Kaabah. When Nabi (Sallallahu alayhi wasallam) saw Hadhrat Abu Zar (Radiahallahu Anhu), he said:"Those people are in ruin by the oath of the Rabb of the Kaabah." Hadhrat Abu Zar (Radiahallahu Anhu) enquired: "May my mother and father be sacrificed for you, who are your referring to?".Rasulullaah (Sallallahu alayhi wasallam) said,"Ruined are they who have excessive wealth, except that wealthy person who spends from the front, the back, the right and the left (in large quantities in the path of Allaah) but such (persons) are few." (Bukhari and Muslim).

Hadhrat Abu Zar (Radiahallahu Anhu) also said that the one possessing two Dirhams will be questioned more that the one possessing one Dirham. (Ibid) He also said,"The day Allaah created me, he should have created me a tree which should have been cut and the fruits eaten". (He was worried about being a human being because a tree will not be accountable whereas the human is one who is worried about accountability).

Hadhrat Abu Zar (Radiahallahu Anhu) had a heart filled with enthusiasm to advise that all should focus onto Allaah and be concerned about the Aakhirat. Once he stood near the Kaabah saying,"Oh People, I am from the Gifaar tribe, come and listen to the advice of an affectionate brother." On hearing this, the people surrounded him. He said,"When a person intends to journey, does he not take as much possessions to make him reach his destination with ease".Those present said,"Yes he definitely takes (that much).He continued."Then understand that the journey to Qiyamat is the farthest when compared to all other journeys. For this journey take that which will aid you". Those present asked,"What will aid us?" He replied," Perform Hajj to be saved from the difficulties of Qiyamaat. Fast in the hot days to be protected from the severe heat of that Day. Perform two rakaats (Tahajjud) in the darkness of the night to remove the fearfulness in the Graves".

Once Nabi (Sallallahu alayhi wasallam) came out, holding the hand of Hadhrat Abu Zar (Radiahallahu Anhu) and said, "O Abu Zar, Do you know that lying before us (after dying and accountability) is a steep valley . Only those who have no burden (load) will be able to climb it". On hearing this, one person questioned,"Am I one with a load or without a load?"Rasulullaah (Sallallahu alayhi wasallam) enquired,"Do you have a day's food with you?" The person replied that he had food for that day and for the next. Rasulullaah (Sallallahu alayhi wasallam) asked,"Does the neighbour also have this?". The person replied "No." Rasulullaah (Sallallahu alayhi wasallam) then said,"If you have food for three days, then you are one with a load." (Tarqheeb from Tabrani).